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WEEKLY REVIEW.

—We have often had occasion to mention the name of the Rev. C. Chiniquy, the converted Roman Catholic priest. He has been for some years established at Kankanee, in the state of Illinois, and a colony of French Canadians, numbering it is said 20,000, have there gathered around him and are learning from him the truth of the Gospel. Some months ago he completed a volume of 800 pp. entitled "*Fifty Years in the Church of Rome*." It was stereotyped; one edition was printed and sold. The Romanists took alarm at its disclosures, and resolved by some means or other to put a stop to its circulation. On the first Sabbath of November, in the dark night the press where his sheets and stereotype plates were, was set fire to and the whole destroyed. Mr. Chiniquy had invested his savings in this book. He feels keenly this stroke, but we trust that divine grace will sustain him and he will take joyfully the spoiling of his goods. Much sympathy is expressed for him. He is now in his 77th year. His life has been publicly attempted more than thirty times. Many (so-called) Protestants are ready to condemn the plainness of speech with which he thinks it his duty to speak of the Church of Rome, and persuade themselves that the Spirit of Christ requires that we should throw a cloak over the errors of Romanism, but M. Chiniquy has not so read the Scriptures. We are thankful that there are still some—though few and far between—who—while ready to make any sacrifice to help those who are led captive by the priests of this system,—believe that the best interests of humanity require the open denunciation of this anti-scriptural church.

—It requires a good deal of grace to testify against Anti-Christian doctrines and practices, without being betrayed into the *odium theologicum*. There has been too much of this bitterness in the testimony borne against the Romish apostacy, and this kind of protest has resulted in more injury to Protestantism than to Romanism. The reaction has taken the form of a strong feeling against all earnest protestation. Men seem to have lost the power of distinguishing between fidelity to truth and unscrupulous assaults on charity and fairness of speech. The charges long regarding Romanism seem to have died with Walter Scott, and to have been developed pari passu with the spread of Ritualism in the Church of England. The new definition of charity has wonderfully helped the decrease of Ritualism (and genuine Romanism) in the Church of England. But the Lord of Gideon will not be forever silent than is the word which shall judge unto the last day.

—Quite a row was celebrated on Friday at Colaba by a drunken brawl, in which one soldier knocked down by another, lost his life in the collision of the back of his head

with the edge of a step. It was also celebrated at Poona on Saturday by a grand fight between the Gloster and the Kings' Own Regiments, in which several men were seriously injured. This, it is said, began in the canteen.

—Poor Peru has been passing through the throes of another Revolution. Dec. 2nd President Iglesias was compelled by General Caceres to resign. General Sanchez was appointed Provisional President.

—We are favoured with a few lines from Bishop Taylor, dated Brussels, Belgium, Dec. 3rd. He says:—

"Having next to no time for correspondence, please accept this tract as a letter from me. [A tract on Bishop Taylor's Self-supporting Missions in S. Central Africa.] I am here to arrange with King Leopold, if possible, for steamer passage up the Kassi River into the Tushelange country. Lieut. Wismann has recently succeeded in exploring the Kasai, second only to the Congo, emptying into the Congo 75 miles above Stanley Pool. I want to send reinforcements to the Missions. I have, under God, opened, and D. V. lead a new expedition up the Kassi next spring.—I travelled with De Brazza from Africa to Lisbon, and got acquainted with Wismann at Madeira, and received valuable information from both. Love to all my dear sisters and brothers in Bombay. I love you all most dearly and hope to see you one of these years."

—The *Amrita Bazaar Patrika* says of the Broach Talavias:—

This prosecution will show that the natives have picked up so much courage as to be able to murder a European official without a cause. Hence one might suppose that the English have lost their prestige in the eyes of the Indians and that they do not hold their governors in the same degree of respect as before.

Instead of being shocked by the deadly assault committed by a large band of armed men upon a helpless European, the Native journalist finds in it a display of courage. The *Patrika* further says:—

Our information is that Mr. Prescott brought the assault upon himself by using the cane freely, and this must be the actual fact.

The Editor of the *Patrika* should have been summoned as a witness, if he had such information. It differs materially from the testimony given at the investigation.

—We have been hearing a good deal about the enlightenment of H. H. the Gaekwar, whose marriage festivities are now proceeding at Baroda, but he does not seem to have advanced much in the matter of religion. We are told by a contemporary that immediately after the signing of the marriage contract

"A brand-new golden god, just cast by the goldsmith, was installed in its proper place amid a procession of much pomp. The young lady may be congratulated upon getting so good a husband as his Highness the Gaekwar, and they will both have the hearty good wishes of all who are interested in the prosperity of the Baroda State."

We [illegible] somebody there to tell him that [illegible] is to identify [illegible] Our Native rulers [illegible] er in London, in Calcutta [illegible] to talk over the conditions [illegible] future prosperity, but they one and all seem to think that the question [illegible] idolatry has no bearing whatever upon the political welfare of the country. History, if they had eyes to hear it, might show them something very different.

—We are glad to learn that some Brahmins of Neriad have initiated a very important reform. Among certain classes of Hindoos, girls are sold to the highest bidder, no matter what his age may be. Men of sixty who have money enough can obtain a bride of 12 years, who, in the nature of the case, is soon thrown upon the world a helpless widow. The love of money is the root of all kinds of evil. We shall be glad if any means of checking this evil may be devised by those who are now moving in the matter.

—We must confess that our feelings are often strongly stirred within us, when we think of the 50,000 British soldiers scattered over India with such absolute disregard of their spiritual interests. They have indeed chaplains, and many will be ready to say that in appointing and paying such, Government shows a sufficient solicitude for their spiritual welfare. If this question were to be determined by the amount of outlay, it would be settled to the credit of Government; for the chaplains are handsomely paid. But the large salaries paid to the chaplains are very little proof to the soldier that Government is concerned for his spiritual state. These highly-paid chaplains rank as officers, associating with the other officers on equal terms, and are chosen quite as much for their fitness to this kind of companionship as for their clerical qualities. The chaplain being an officer, the soldiers are obliged to show him the same respect they show to officers, and this in itself tends to create a gulf between them. Among the chaplains there are some earnest men, really desirous of being useful to the soldiers; but the great majority are ritualistic and make more of the Church than of Christ, and take for granted that the men were regenerated in baptism and do not need any vital change. There are garrisons where it may be the men who come to meet for prayer, or who are ever seen bowing at their bedside in prayer to God, are two or three in number out of 500 or 1,000. And these men who know the language of Zion and rejoice in the promises and know Christ as their good Shepherd, receive no encouragement from the chaplain in their wish to hold meetings. Formerly, Scripture-readers were comparatively numerous, and some of these were most helpful to the men who wanted to lead a Christian life; but nothing can well be more trying than the position of an evangelical Scripture-reader under a worldly or ritualistic chaplain, and they have had to go to the wall. We heartily wish that the entire state apparatus for the religious care of the British army were done away. Now, the chaplains look upon the army as their preserve, and are very jealous of any influence brought to bear from outside; consequently, as we have said, the army is more cut off from Christian effort than any equally numerous body of men. But if the ecclesiastical establishment were to come to an end, the people of God would [illegible] would know how to preach Christ to the men and show them the sufficiency of his grace. In this connection we beg our readers to [illegible] reported in the Rev. Mr. Row's letter.

—In France as elsewhere, nothing is so unpardonable as the candour which acknowledges a national humiliation. M. Henri Rochefort and others turned the Chamber of Deputies into a kind of bear-garden, because an account of a great humiliation experienced by the Army in Tonquin, had been allowed to appear in print. The fact that the dead and wounded French had fallen into the hands of the enemy in retreating from Langson, and their heads were struck off "under the eyes of the French troops," was terrible enough one would think, but the great crime was in allowing it to appear in print. The ministry made haste to deny that they had sanctioned the publication.

—We would specially invite the attention of our Bombay readers to the list of meetings appointed for next week, the Week of Prayer. Now, at the beginning of the New Year, it would be a good time to bid Convenience have done with interference in the matter of our religious exercises. We cannot follow Christ and follow Convenience, and may as well begin, if we have neglected to do so, to ignore the dictation of this Interloper. What a reproach it annually is to the Christians of Bombay that so few should prize the opportunity of uniting with their brethren throughout the world in prayer for the coming of the Kingdom of our Lord and Saviour Jesus Christ. The hours may not suit; is that a sufficient reason for remaining absent? We can make them suit. Let us come together in faith and expectation.

—The Rev. A. Brown of Australia passed through Bombay last week on his way from England to Melbourne, and while he was here gave two lectures on Phrenology which had the effect of reviving an interest in this science. Mr. Brown is one of those men who easily secure and retain the attention of their hearers. His discourses take a very wide range; he diversifies his subject by escapades of a singular character; he is witty and sympathetic, and people sat for two hours without the slightest apparent desire to be at the end. A good many took the opportunity of having their heads examined and their characters read off, and we hope that they will industriously cultivate the faculties in which they were found wanting. Christians cannot believe that a man is necessarily the slave of his own organization, or that there can be anything in the way of phrenological development, to hinder the fullest obedience to the commandments of God, or reception of his all-sufficient grace.

—This is the time of year when day-schools, boarding-schools and Sunday-schools have their annual exhibitions. The Girgaum Mission School under Miss Crittall had its annual *festa* on Tuesday of last week. It was very largely attended, and every thing went to show that no pains have been spared to make it efficient. A considerable number of Parsee girls attend the school.

—The Anglo-Vernacular High School of the Am. Mar. Mission, Bombay, had its festival day on Wednesday, 23d ult. in the [illegible] Chapel. The pupils (boys and girls, mostly Native Christians) now number more than 100. Their varied performances, singing and recitations and dialogues, in English, Marathi, Sanscrit, Tamil, Oriya, Hindustani, were most creditable to Mr and

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Mrs. Hume and their assistants, and there was a fine display of needle-work. Prizes were distributed by Mrs Justice Scott.

—The Anglo-Vernacular Girls' Schools of the Free Ch. of Scotland in Bombay, had their exhibition on Thursday 24th. Mrs. Miller distributed the prizes. These schools are attended by a large number of Native girls of good families. They have been long in existence and are highly valued.

—The Rev. Mr. Greig, Scotch Chaplain, has returned to Bombay, accompanied by Mrs. Greig, after a furlough of about 20 months in Europe. We understand that he resumes work at St. Andrew's, Fort, and that the Rev. Mr. Watson proceeds to Poona.

—The last number of the *New Dispensation* has a Supplement announcing a sale of Brahmo books at half price to commemorate the "ascension" of Keshub Chunder Sen.

—In our issue of the 12th ult, we noticed some remarks of the *New Dispensation* and commented upon them. Our contemporary does us the honour to quote our remarks, and goes on to say :—

"The *Guardian* is like a jealous overfond woman who is supremely fond of her baby. A well-meaning neighbour may admit that the baby in question is the handsomest in the locality; but woe to him if he says that his next-door friend has a boy that looks well. The jealous mother is all wrath at the idea, for did not that involve a comparison of her baby with some one else's? Our fault was that we said that Hinduism had *something* in it which ought not to be despised, and behold! the *Guardian* is in a fury, for thereby did we not compare Hinduism with Christianity? Such is our contemporary's logic and we own our inability to contend with it. A jealous nature is hard to grapple with."

The "baby" is our conviction that Jesus is the Way, the Truth and the Life, the Mediator between man and God, whose name is the only name whereby we may be saved, and who assures us that every plant which his heavenly Father has not planted shall be rooted up.

—We enter upon the new year, wishing each other all manner of good. But wishes are of very little account unless they reach the will and clothe themselves in appropriate deeds. Last year was full of sterile and profitless wishing, for others and for ourselves. Suppose we now stop wishing good for each other and begin to seek it. Let us dig up the law of mutual love and get it written in our hearts by the grace of God. This will indeed be a new year to us, if we have the faith that it is more blessed to give than to receive, especially to those from whom we are not likely to receive again.

—The Rev. R. Howie, an esteemed minister of Glasgow, of the Free Church, is, with Mrs. H., on a visit to India. They have spent this week in Bombay and Poona.

—In connection with the N. I. Conference M. E. Church, 5,278 communicants are reported at the close of the year ending Oct. 31st, 1885.

—Among the items crowded out of our last issue was the mention of Miss Tucker's (C. M. S.) serious illness. As a fortnight has gone by since the announcement was made, we cannot but hope that she is recovering. Few in India, are doing such an important work as she is and has been doing many years.

TOPICS SUGGESTED FOR EXHORTATION AND PRAYER, JANUARY 3-10, 1886.

[The following subjects are suggested for general adoption, in order that the supplications of the Lord's people may be of one accord during the week; but the varying circumstances of different countries where meetings are held may necessitate either amplification or alterations in detail.]

Sunday, Jan. 3.

Sermons.

"Occupy till I come."—Luke xix. 13.

Monday, Jan. 4.

Praise and Thanksgiving.

For the Spirit of Prayer vouchsafed to us; for all the bounties of Providence; for God's long-suffering goodness in that He has not taken away His Holy Spirit from us on account of our little faith and many provocations; for His faithful promises in Christ Jesus; for continuing and multiplying opportunities of proclaiming His gospel of grace; for the progress of Christian missions among Jews and Gentiles, and the free course given to the Word of the Lord, notwithstanding all the opposition of infidelity and abounding iniquity.—Psa. cxlvii., 2 Sam. vi. 12—19, Psa. cxvi., 1 Chron. xxix. 10—15, Isaiah lxi., Acts iv. 18—33, Isaiah liv.

Tuesday, Jan. 5.

Humiliation and Confession.

National sins; social sins; personal sins. Want of appreciation of the love of Christ; hardness of heart; unfaithfulness and slothfulness in service; false shame in confessing the Name of Christ before men, and especially among our own class and kindred. Want of zeal in missionary work, both at home and abroad. Want of brotherly kindness and charity.—Isaiah lviii., Psa. li., Rom. ii., 1 Cor. iii., Isaiah xlvii., Jer. iii. 12—23, 1 Thess. v.

Wednesday, Jan. 6.

The Church and the Family.

That the Church militant may be more united in the bonds of faith and love; that, holding fast the Head, it may grow with the increase of God; that it may be delivered from false apostles and wolves in sheep's clothing; that Christ may be all in all in its teaching; and that the grace and power of the Holy Spirit may rest more and more on Christian families; on all engaged in the training and education of the young, on Sunday Schools, and on Christian Associations of young men and young women.—Ephes iv. 1—24, John xv. 1—12, John xvii. 6—26, Col. iii. 1—17, Prov. xxiii. 13—26, Gal. v., Acts xx. 28—38, Epistle Jude, Proverbs iv.

Thursday, Jan. 7

Home and Foreign Missions.

For the outpouring of the Holy Spirit upon the unsaved; for the revival and increase of a Missionary spirit in the hearts of all who believe; for Home Missions and Evangelistic efforts—that more labourers, full of the spirit of love and power, may be sent forth, and that a great ingathering of souls may take place; for Native Christians among the Heathen,—that they may be kept steadfast and zealous in seeking the salvation of their countrymen; for Missionaries and Teachers,—that great grace and wisdom may be given to them; for God's ancient people Israel—that they may be brought into the faith of Christ; and for the maintenance of religious liberty in all lands.—Ezek. xxxvii., Acts x. 34—48, Rom. xi. 22—36, Joel ii. 21—32, Acts xxvi. 12—23, 1 Thess. i., Micah iv., Zech. iv.

Friday, Jan. 8.

Nations and Governments.

For kings and all in authority; for the spread of justice and peace; for the defeat of malicious plots and conspiracies; for the abatement of national jealousies and prevention of unrighteous wars; for the entire abolition of the slave trade, the opium trade, and all forms of immoral traffic; for a favourable reception of Christian missionaries by heathen rulers and peoples; and for the coming of Christ in His Kingdom:—1 Tim. ii. 1—6, Psa. xi., 2 Tim. iii., 2 Thess. ii., Psa. lxxii., Rom. xiii. 1—8, Psa. xxix., Matt. xxiv. 29—51.

Saturday, Jan. 9.

The Christian Life.

For increase of Faith, Hope, and Charity; for such conformity to Christ and fulness of spirit as may fit us for being more used for our Saviour's glory, for more love to the Bible; for the better observance of the Lord's day and of family worship; for the success of efforts to prevent of cure intemperance, to relieve the sick, and to rescue the perishing; for benevolent institutions and rescue work of all kinds; that intemperance may cease.—Eph. i. 15—23, Matt. vi., 1 Cor. xiii., Phil. ii. 1—16 and iv. 1—13, Rom. xii., James i.

Sunday, Jan. 10.

Sermons.

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord."—Luke xii. 35, 36.

NOTE.—It is suggested that at Meetings pauses for silent prayer should be allowed, that each person may supply what cannot be expressed publicly. This is especially needed in confession and in prayer for families, and for the afflicted.

NOTICES OF BOOKS AND REPORTS.

Report of the German Missions at Ghazipur and Buxar. These are the Missions founded by the well-remembered Ziemann. Missionaries Lorbeer and Petrick are now in charge. During the first ten years the congregation rose to 113, during the next to 543 and during the third 1,033. Baptized last year, 35. Work has been commenced among the Kolhs at Rohtasgarh. July 19th, a Mochi was baptized. There is an Anglo-Vernacular High School. The Report tells of an Itinerary and of Collecting Tours. Total receipts, Rs. 13,089: expense, Rs. 12,807.

"Some Thoughts on Giving." Benares. The writer of this pamphlet points out the Scriptural evidence for liberal giving. Here are some of the questions asked :—

(1)—What have I done for God?

(2)—Have I in proportion to what God has bestowed on me contributed towards the advancement of His work and the support of the poor?

(3)—Have I not expended more in amusement for myself and on expensive wearing apparel and articles of jewelry than I have in the service of God?

(4)—Have I not readily and cheerfully subscribed to balls and parties; and have I as readily and cheerfully come forward to contribute one-fourth of the sum thus thrown away on frivolous amusements, for the furtherance of God's work?

(5)—Have I not, when the minister of my parish or Church has specially commended some good object for which an offertory would be held, only contributed "the usual rupee," when I was in a position to have given a much larger amount; and have I not squandered larger sums of money of what God has committed to me on self-indulgence?

(6)—Have I not bestowed more time on amusements than in the service of God?

(7)—Have I not been more persevering in laying up treasure for myself on earth than I have been in laying up treasure in heaven?

(8)—Have I not diligently laboured day by day and night by night, in order that I may have the satisfaction of thinking that I am rich, and when I have been asked to contribute for any benevolent object, or for any Church purpose, have I not grudged giving when I knew that money was absolutely required, and made an excuse by saying, I had no money to spare?

(9)—When I have some special private object in view, have I not steadily pursued it and had everything to bend to that one purpose; but when there has been some special object in view for the furtherance of God's work, have I acted in a similar manner?

Balbodhmowa. This is the bound volume for 1885 of this interesting magazine for children, in Marathi, edited by Mrs. E.

Hume, of the American Marathi Mission. It is a charming book to look at, and the contents will not disappoint the young reader. It abounds with interesting information about men and things and places, and as regards illustrations, we know nothing brought out in India to equal it.

Bareilly Theological Seminary and Chr. High-School. Report for 1885. Students, 31; Normal Dpt., 23. Graduates, 9. Total of graduates since 1874, 90. The Course of study is very thorough, including the religions and languages of India. There are nearly 60 Scholarship provided for by gifts amounting to Rs. 116,000. The promoters of this Institution have achieved a remarkable success in this line.

The Bombay Guardian.

SATURDAY, JANUARY 2, 1886.

THE GOSPEL ACCORDING TO MICAH.

Micah the Morasthite, B. C. 750, said many excellent things to the people of his time, one of which has commended itself to Professor Huxley as a remarkable compend of religion. In those days (as in these) many people thought to make up for their neglect of the moral part of the law by excessive attention to the ceremonial, and it was against this tendency that Micah felt himself called upon to protest. The words cited by Professor Huxley are these :—

"*What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*"

We shall be glad indeed if, through Professor Huxley's commendation, the attention of many shall be given to these most significant words.

Notice first the form of the statement. It is an interrogation? Is God a harsh master, asking unreasonable things of thee, making thy life a bondage? Let us look at his requirements. Is there anything harsh in requiring thee to do justly? On the supposition that others are not just to thee, is it not right in God to hold thee to this obligation? Because others are negligent of thy claims, can God give thee release from the duty of meeting the claims of others? Certainly not. The righteous Government of God is at an end when a dispensation from acting justly is conceded to any one. It is then settled that God does require of thee that thou shouldst be just in all thy transactions with thy fellow-men. He does require it, and he has all along required it, and he will continue to require it. You are then forbidden to do harm to any of your fellow-men; to injure [illegible] property, in person, in reputation, [illegible] body. You are to pay all your [illegible] debts; even where the law of the land releases you, perhaps the law of divine [illegible] will not. Have you done this all your life? Has not selfishness made you negligent to forget the claims of others? Have you always met these claims at the right time, not requiring people to wait for what was due them.

Have you never spoken of others so as to injure them in reputation?

Has God given you more wealth than to some of your neighbours? Some among these, through sickness or accident, have been without the ability to work for their families. Have you given of your abundance to them? What doth the Lord require of thee but to do justly, bear thine own burden, and to love mercy, be ready to share with the overburdened their burden?

Observe this expression "to love mercy." It means to delight in the exercise of mercy. One that loves mercy finds it more blessed to give than to receive. Others love money, or honour, or ease, or the gratification of their appetites; but God requires of thee to love mercy, find your delight in succouring the poor and needy; in fine, to be a good Samaritan every day. Has it always been so with thee? Art thou known among the poor and needy as a friend to whom they can confidently look?

Hast thou never given expression to opinions that were calculated to harm thy fellowmen? Have all thy utterances been of a character to sustain the afflicted under their burdens, and above all to lead men to look to the great and glorious God for counsel and help? Have you never spoken disparagingly of religion, harming men where they are most vulnerable? Does divine justice lend her sanction to the books you have published, as containing no syllable of untruth or unwisdom.

What doth God require of thee but to do justly, to love mercy, and *to walk humbly with thy God?*

Observe, he is *thy* God. He is a great and glorious God not merely to the universe, but to thee. He is for thee and thou art for him. He is thy Creator and thou art his workmanship. He is thy King and thou art his subject. He is thy God and it is right in him to require thee to be for him with all thy powers, all thy affections, all thy influence. There is acquaintanceship with him, otherwise how couldst thou walk with him? To walk with him implies that thou art in harmony with him; reconciled to his government, his laws, his providence; thou hast accepted his plan for thyself. This could never be unless there were in thee the knowledge of God, confidence towards him, cordial assent to his will, acquiescence with his dealings. To walk humbly with thy God, is to be conscious of your unworthiness and dependence, to realize that "of him, through him and to him are all things," and to accept of his guidance in each event of life.

Considering honestly all that is implied in these requirements, there are very few among us, we suppose, who would not feel constrained to acknowledge that they have grievously come short of that standard which is set forth in them. Let them read carefully the Sermon on the Mount and they will see that its teachings are simply the message of Micah traced out in their necessary details. And they will reach the conclusion that they have not met God's requirements, and that in themselves they are without any claim whatever upon God's goodness. They may then enquire what is the meaning of the cross of Christ.

THE OPIUM MONOPOLY.

The Government of India maintains the traditions of the Hon. East India Company in one respect. It is still, as regards Opium, a large manufacturing and mercantile establishment. On the Bengal side of India, no man can cultivate Opium except as an agent of Government and on behalf of Government, from whom he receives an advance to enable him to prepare his field and grow his crop. The product is all conveyed to the Government factories, to be there wrought into that particular form and quality of the drug which suit the Chinese Opium smoker's taste. No Manufacturing Company in England is more particular to produce just the article which will have the best sale in a foreign market, than the Government of India is to meet the taste of the opium-smoker in China. The Government monopoly claims all the Opium grown in India, with the exception of the Malwa opium on this side of India, which simply pays an enormous transit-duty as it passes through Bombay. The entire traffic is directed by the Government of India so that there may be no interference with those interests with which the Government is identified. When the Opium, under the superintendence of doctors, experts and managers employed by the State, has been brought to perfection and is ready for the market, Government is pleased to withdraw from the traffic and sells the prepared drug at auction in Calcutta at stated periods, and consents that private enterprize should take the remaining risks. During the century in which this traffic has been developed from small beginnings to its present huge proportions, the Government of India has employed its armies, its navies, its ambassadors, its prestige to secure in China a market for its wares. Time and again the question of this traffic has resolved itself into the question, Which of the two nations is strongest? China has fought for the privilege of excluding this Opium from its soil, and has made enormous sacrifices to keep it out; but in vain. And now, at the close of a century's conflict, China abandons her claim to the right of prohibition, and levies such duty as the Indian Manufacturing Company is willing to pay. Imagine any other Manufacturing Company with armies and navies at its control, to beat down opposition and consent to receive its goods. The outcome of all this is that British India gets a revenue of seven millions sterling from this source, which she thinks she cannot possibly dispense with, and on the ground of this helplessness she claims to be no longer responsible for the traffic. This is one of the saddest chapters in history, saddest because it seems to have no visible end. But history tells us that when men abandon the work of reformation, God declares the cup of the iniquity to be full, and takes his glittering sword in hand.

We have been asked to say what in our opinion is the duty of a servant of Government with regard to salary paid from an exchequer that is in part supplied from Opium and Abkarree revenue. Shall he continue to receive it in full? Shall he devote a portion of it to a fund for the abolition of this unhallowed traffic? Or shall he devote the reprobate portion to such works of philanthropy and piety as may counteract the evil done by pernicious drugs?

We do not feel justified in saying that the responsibility for such an unworthy use of the powers of the State, communicates itself to all who receive the pay of the State. There is very little, if any money in the world that has not at some time and in some hands, been unrighteously obtained or

used. We are responsible for the service by which we obtain it and for the use we make of it. Daniel and his companions served a heathen Government, without identifying themselves with its heathenism. Christians are under the law of Christian love, and are bound to do what in them lies for the rectification of what is wrong. It is most important that their eyes should be open to the true nature of the Opium and Abkarree traffic and revenue, and that they should do what they can to get the eyes of others open to it. It is difficult to lay down a course of procedure that shall be applicable to all; but we are sure that where there is a freedom from bias, God will show his servants how they can most effectually combat these evils.

APOCALYPTIC SKETCHES *Conclusion.*

"He who testifieth these things saith, Surely I come quickly. Amen. Even so, come Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen." Rev. 22: 20, 21.

Jesus is the faithful and true witness, in whom the mind of God is fully (not partially as by the prophets) revealed, being not only declared by his lips, but expressed in his life, without flaw or deficiency. No man can truly say, Come, Lord Jesus, who is not now opening his heart to the reception of all the words of Christ, and surrendering his lifeto the expression of these words. We know that when Christ shall appear, all the words inculcated by him shall be seen invested with the majesty and awfulness of God, and alas for those who shall then only make acqnaintance with these words in their true significance! Would you know how the coming of the day of the Lord will affect you, go carefully through the Sermon on the Mount and see how far your life embodies the great principles there drawn out.

The grace of the Lord Jesus here invoked upon us all, is that grace which hath appeared unto all men, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present life, looking for the glorious appearing of the great God and our Saviour Jesus Christ.

As we have said, we have now, in the course of 30 years, gone through the entire book of Revelation, and have not found any occasion to abandon or change the essential views of the meaning of this wonderful book, which we have set forth in these successive years.

SELF-SUPPORTING MISSIONS IN SOUTH CENTRAL AFRICA.

Under God I took forty-four missionary men, women, and children to South Central Africa last March. Of these, three men, three women, and five children returned, with my approbation, one man and three ladies on account of ill-health, and two well men, who were well adapted to the work, went with their families—total eleven.

The leader of the "Quaker wing" of the Mission has returned to the United States to get missionaries to help him to found a Quaker Mission, leaving thirty-two to account for. Of the thirty-two, thirty-one had the African fever, thirty of whom recovered, and a dear young man died. So that we report thirty-one at the front—fourteen men, five of them married, and happily have their wives with them, and nine single men. These were well provided for, and nearly all had their acclimatizing in Loanda before they went into the interior. Besides the fourteen men and five women, we have twelve children, two of whom are in our teaching corps, and may be classed with the adults, giving us twenty-one adults and ten children—total thirty-one; all well, happy, and hopeful when I left them in October.

We have opened and manned six stations in the following order:—

1st. At *Mamba*, a purely native town inland from Mayumba, two degrees south of the equator. We have there but one man, who in the past few months has built a mission-house, and is calling for recruits to help him push the work into the opening fields beyond.

2nd. At *St. Paul de Loanda*, the port of entry to Angola, a town of probably ten or twelve thousand population, we have stationed two young men, who are teaching the English and French and German, and learning the Portuguese and the Umbundu languages.

3rd. *Dondo*, the head of steamboat navigation on the Coanzo river. We take steamer at Loanda, and go sixty miles by sea, and 180 miles up the river to Dondo, a town of five or six thousand population, where the caravans of carricadors (freight-carriers) lay down the "cargos" they have carried four hundreds of miles from the interior. I stationed in Dondo two men and one lady, who have opened a self-supporting school, and are learning the languages essential to their Gospel ministry.

4th. *Nhanguepepo.* From Dondo we travel by the ancient highway of the caravans, a path, in the main, fifteen inches wide, through a rugged mountainous country, with fertile valleys intervening for fifty-one miles to our 4th mission, in a populous district called "*Nhanguepepo.*" There, by the generosity of a dear friend in London, we have bought houses for the residence of a working force at present, and a receiving station for yearly recruits, where they can get their seasoning and learn languages to fit them for their work further inland We have stationed at Nhanguepepo two men with their wives, and two single men—each one has a special department of work assigned him—a press, and a printer to run it; an industrial school farm, and a man to manage it; a school for ten of our missionary children, besides a native school—all earnest Christians, and will make good missionaries as soon as they can master the languages that will give them access to the heads and hearts of the people.

5th. *Pungo Andongo.* From Nhanguepepo we proceed in the same path thirty-seven miles to *Pungo Andongo*, noted for the stupendous cliffs of solid conglomerate of a great variety of small stones, which distinguish the mountain range in which it nestles. It is a town of two or three thousand population. We stationed there a good missionary and his wife, who is his equal in the mission-field.

6th. *Malange.* From Pungo Andongo we go on through a woody country-scrub of rounded ridges and valleys, but no high mountains, sixty-two miles to Malange, on the eastern border of the Province of Angola. In Malange we stationed four men and two ladies. This is the commencement of a line of stations to be extended (D.V.) year by year to the centre of the continent and onward as fresh recruits shall arrive.

These are already by Christian example missionary lighthouses.

"But what about the self-support?"

The foundation principle of self-support is the principle of value for value in all exchanges of equivalents of every kind. In its application to the spread of the Gospel it manifests itself by two methods: first by the pioneer founder of self-supporting missions in regions where his glad tidings have through the ignorance or prejudice of the people no appreciable *value* in the market, and hence command no equivalent, not even to support the messenger. In that case the missionary supports himself, either by his own funds in hand or by building tents, as did Paul and Barnabas. This we call principle No. 1. The pioneer founder usually proceeds under that principle opening new fields, but the missionaries who are called to minister to his organised churches are supported by the people they serve—value for value. "The labourer is worthy of his hire." "They that preach the Gospel shall live by the Gospel." This we call principle No. 2. These principles have a divine adaptation to all countries, and all conditions of men.

In India, finding many people accessible through the English language, I founded churches and supplied them with pastors (over fifty now), who with their families are supported by the people they serve.

In South America, where I found small English communities able and willing to support a minister of the Gospel, I supplied them at their own request, but among the upper class Spanish and Portuguese speaking people we organize schools that command their liberal patronage. This is but preparatory to direct Gospel work. Thus, all my workers in India and in South America, both in the school house and pastorate, are supported under principle No. 2.

Africa is entirely different as a mission-field from both India and South America. In Africa, not of course referring to the British Colonies of the South, we can have no congregations to receive the Gospel through the English language; hence we have no appreciable *value* to put into the market, and cannot on the self-supporting principle expect something for nothing. In each of the five stations we have opened, we have commenced schools that yield a support to the teachers on principle No. 2.

What about those missionaries who are not engaged in school teaching?

They proceed in their preparatory work under principle No. 1., which applies to any trade or profession that a Christian may follow.

"Secularization?"

Yes, of the apostolic sort, secularization sanctified to God, a leverage, to lift perishing people from the horrible pit of heathenism. In the schools we have commenced in Angola we are providing for an industrial department, so that our missionaries, under principle No. 1, will *not* turn aside to secularities, but make secularities turn aside to them, and every productive employment at all suited to that country and necessary to self-support will be embraced in the industrial school plan and constitute the legitimate work of the teachers so engaged.

Industrial schools are no novelty, but have been worked with success in old Christian countries, and, to some extent, in heathen lands. In most of the countries where they have been introduced they were preceded by all the industries essential to civilised life, ancient and modern. Industrial schools, therefore, in all such countries are based on a principle of local expediency, but in Africa we found them on the principle of absolute public necessity. Not to speak of the noble missions that slightly fringe the edges of the dark cloud that hangs over the continent, the barbarous millions of Africa live in the main from hand to mouth, and are hence a migratory people. To educate and Christianize them to an extent at all commensurate with the vast work to be done, we must as quickly as possible settle them. To settle them we must create local attractions and attachments—Christian homes, good farms, good orchards, good houses, good schools, houses of worship, the knowledge of God, and of salvation in Jesus Christ.

These local attractions and attachments cannot be planted and developed except by the union of Christian heads, hearts, and hands,

baptised from heaven, with the heads, hearts, and hands of the rising generation of the nations of Africa. The industrial schools plan that we are introducing, and expect to push as a speciality in the preparatory department of our work, will cover the broad ground we have indicated as essential to a co-temporaneous elevation of barbarians to the life of godliness and to the plan of Christian civilisation. Such missions will require a larger number of missionary workers for each station than the missions established on the popular plan, but we employ no foreign mechanics or secular producers of any sort by hire or payment of wages.

We trust God, whom alone we recognise as the head of this movement, to select and call suitable men and women for this difficult and perilous work. To ascertain the certainty of their consecration to God and call to Africa, each one is subjected to a strict examination, and among them we find holy men and women who had an early training in all the industries required in our industrial schools—all Gospel workers, yet not all ministers—a good proportion of ordained ministers, and most of the remainder missionary apprentices, to be ordained in due time. We hope that many such will be as William Gogerly, who accompanied learned missionaries to Ceylon, and gave to the Singalese nation the Bible in their own language, or like Henry Dugmore, who was sent with Wesleyan missionaries to South Africa as a young carpenter to build their houses, and became not only an effective missionary, but the Charles Wesley in hymnology for the Kaffir nations. John Mark went out as a missionary apprentice with his Uncle Barnabas, and though under great discouragement he departed from the work, he came out grandly later on.

"O, all that is simply colonization."

Yes, missionary colonization, which differs from the popular meaning of that term: 1st, in *size*; 2nd, in *selection*; 3rd, in ultimate object and aim. Colonization flows in great currents of numberless thousands, rapidly dotting new countries with homes. Our missionary colonies in Africa, about fifty miles apart from each other, will contain an average of four missionaries, two men and their wives. We would not in any way depreciate the laudable aims of colonists, but my people put God and the salvation of Africa in place of self and the accumulation of property in their own name, yet are fully persuaded that they who thus "trust in the Lord shall not want any good thing." If the same amount of faith, patience, pluck, and hard work, and the money required to settle any of the colonies of Australia, or new States of America, were wholly consecrated to God for this purpose, we should in a few years dot the whole continent of Africa with Christian homes and missions such as I have indicated. I have been speaking of the self support of missionaries in their fields of labour; he money required from Christian countries for this whole movement is to pay their passage to their fields, with an outfit that will enable them to enter promptly into self-supporting work.

My missionaries to India required nothing from home but passage money.

In South America we provide school furniture. In Africa we shall have to furnish from home the tools and machinery required for our indu-trial schools, and assist in providing buildings for the various purposes of a mission station.

The comparatively small amount of money required is cheerfully given by the friends of this movement, who clearly perceive that God is in it, and, without interfering with the missionary societies and their great work, will, under the leading of His Spirit, make it a success.

"What will it cost to build, furnish, and place on a basis of permanent self-support one such mission station?"

In a purely heathen country, building cheaply, it will cost, all told, for buildings, tools, and machinery, an average of £250—the amount paid by a missionary society to support a foreign missionary and his wife for one year.

I shall, by the will of God, send recruits to the fields I have opened in South Central Africa, and lead a missionary expedition up the Congo and Kasai into the Tushelange country, seven degrees south, the ensuing year, 1886.

Any one wishing to found a station, or assist in the transit of the missionaries, may address Mr. Anderson Fowler, No. 2, Queen Street, Liverpool, or, Bishop William Taylor, same address; or Richard Grant, 181, Hudson Street, New York.

WILLIAM TAYLOR.

London, November 28th, 1885.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

NATIVE WORK IN THE SOUTH INDIA CONFERENCE.

To the Editor of the "Bombay Guardian."

SIR,—No doubt all who are specially interested in the Native work in the South India Conference are beginning to make some kind of calculation as to how the 10,000 dollars appropriated by the Missionary Committee in New York is to be distributed. The practice of the strictest economy should be observed wherever this money is applied with as great carefulness as has characterized the movements of the Conference hitherto, and the church members in the Conference should not give any the less towards Native work because this appropriation has been made. It occurs to me that if the conditions on which this money was appropriated, as well as the general understanding of the Missionary Committee when making the appropriation, were generally known among our ministers and laymen, it might bring the Conference almost to a unit as to the distribution, and encourage the laymen to increase their interest in Self-support; hence this article. When the application for appropriations was made there was an itemized distribution suggested, but the Committee in making the appropriation "did not accept the items named in the estimates," "but allowed the Conference in their own way when assembled" to make a distribution of the money. But it is subject to these conditions: (1) *That it is to be used "for purely Native work, by which we mean, work among the Natives of the country, and in their own languages, and prosecuted by men not engaged in English-speaking work."* (2) *That the money so used from America be duplicated in India; and the part given in India be used in the same way.* (My quotations in the above are from the best authority)

By the above it will be seen that the authorities at home are as desirous of stimulating Self support as the most zealous self-support advocates in India are. The money raised in India need not be raised in the station where it is applied. It may be raised in one part and applied in another. This gives a chance for those charges that are able to do the most to help those that have scarcely any help from English members in their immediate locality. It will be allowable also for the money to be expended in purely Native fields where there is no assistance from any local contributions. Let it be remembered that we are looked upon as a *missionary* conference, doing or aiming to do evangelistic work among the heathen. When the term "self support" is applied to us in America it is understood that we as an organization or body of men both ministers and laymen and all who take any part in the work are *ourselves supporting work among the heathen*. It remains now to be seen how far we will carry this out. It is feared that the term "self support" has been used too exclusively by some in the South India Conference. It is certainly admitted on all hands that the English churches in the Conference might justly be very indignant at a proposition to get money to help them support their own work; and I know this is the way in which some members understood an application for appropriations. They very properly declared that they were able to support themselves and objected to being helped. The *self*-support in this case was too exclusively *self*, and did not touch the question of *self support as a missionary* agency at all. Now there is not a pie of the appropriation to be given to the English charges, nor to a man connected with English work, so this very praiseworthy self-respect is not destroyed. Furthermore, the Committee at home offer a very friendly encouragement. They say, "we believe in the principle of self-support as much as any body and will do all we can to encourage it. You have been supporting yourselves as an existing church for some time. We honour you for it, and do not offer anything to break down that self-support. But you are looked upon as a missionary body doing evangelistic work among the heathen. Now we offer you a stronger inducement to self-support as a missionary agency. We offer to duplicate your ability in this direction. Every rupee that you give shall be made two rupees when it is expended, so you may the more willingly undertake advance work among the Natives." These conditions ought certainly to encourage self-support here, and to induce increased contributions for the missionary work. Those who object to the conditions, and object to their contributions being used outside of their own stations and their own enterprizes, only show that they have too exclusively considered *self* in their advocacy of self-support.

Now as to the distribution of this money, it is to be hoped that unity will mark the attempt, and that each may manifest as much interest in another's work as in his own. Perfect unity and universal satisfaction will surely prevail if there is a sufficient degree of sincere prayer, consecration, self-denial, and love for others, on the part of each individual. *"Look not every man on his own things, but every man also on the things of others." "Let no man seek his own, but every man another's prosperity."*

It would facilitate matters greatly if each Presiding Elder, in full and free consultation with the men of his district would, before the session of the Conference, decide upon a desirable plan for Native work in his own district Let the work be geographically located, and details considered, as to how many missionaries, their salaries, and the number of native helpers and their salaries, how much should be expended for buildings, schools, etc., so that he could give some definite plan of work.

Then the Presiding Elders could put these estimates together into one schedule in their cabinet meetings and find out how the total amount wanted corresponded with the amount available. The total amount for expenditure in the *Native work* will be about Rs. 50,000. Then in mutual consultation each one praying that his mind may not be biassed in favour of his own district, they could cut out of the plan here and there according to their united judgment, until the estimate came down to the amount available. In this shape it could be presented to the Conference in session and quickly adopted. I do not mean that the body of the Conference should be kept in ignorance of what is being done all the time till the cabinet work is complete That would be likely to give dissatisfaction. But as each Presiding Elder has consulted freely and fully with the men of his district in *making* his plan, so let him do when *changing* the plan so far as it affects each individual charge, but of course so long as it was only a cabinet question, no one outside of the cabinet could claim any voice, nor could any one find fault because he was not consulted.

It will probably be desirable hereafter to have a financial committee to arrange the distribution of this money so that it need not become a question in open Conference at all

Let us all pray that the wisest possible measures may be adopted to advance the cause of God among the heathen.

NIVLA.

SIR,—The last number of the *Nilgiri District Magazine*, published and circulated by Rev. A. C. Taylor, Chaplain of Ootacamund, and Rev. D W. Kidd, Chaplain of Coonoor, contains the following instructive passage; "*Short Answers to Popular Objections* (No. 4.)"

"*Objection.*—The Church of England is Protestant."

"*Answer.—The Church of England is nothing of the sort.* If you look through the Prayer-book, you will see that she never calls herself so, and that she invariably claims to be a part of the one Catholic Church. But you say most people who call themselves members of the Church of England regard themselves as Protestants. Well, what does that prove? A little boy was once stolen from his parents by wolves and was brought up in the society of those beasts. He thus learned to be immodest, to run on all fours, to eat meat raw, and to howl. But he was found by some good people, and after a few years was educated and lost his wolfish propensities. Now English churchmen have been brought up amongst Protestants, and some have learned *all their peculiar and not over-nice heresies*, and many have forgotten that they were by their baptism made Catholic Christians of the Church of God: if I believe in the Holy Catholic Church

"*By degrees they are shaking off, and unlearning their Protestantism*, and becoming good Catholics. But they have just as much *right* to say they are Protestants, and not Catholics, as that little boy would have had to protest that he was a wolf, and not a human being.

"The Church of England lays claim to holding the Catholic creeds, to having the Catholic sacraments, and to retaining the Catholic ministry, about all which Protestantism cares not a straw, but *which are the essentials of a Church.*"

Now, sir, when it is remembered that our gracious Queen at her Coronation was required to take a solemn oath that she would "to the utmost of her power maintain and uphold the Protestant Reformed Church of England as established by law," and that the Clergymen above referred to are to-day eating "the bread and butter" of that same "Protestant Reformed Church of England," what shall we say of their audacious and treasonable conduct?

In these days, and in the light of such teaching, how significant are the following words, uttered many years ago by the late Rev. Dr. Marsh, for 64 years a most faithful minister of the Church of England.

"*The battle of the Reformation will have to be fought over again in the 19th century, and Protestants will find that they must live as conquerors, or die as martyrs.*"

Surely it behoves *Protestants* of all denominations to sound the alarm, and rally round one "common standard, and contend earnestly for the faith once delivered to the saints," and especially is it important, that the "*Evangelicals*" (ministry and laity) of the Church of England, should shew themselves to be "*Protestants*" indeed and of a truth, or the time is not far distant when over the portals of that Church they love so much will be written the fatal word "*Ichabod*, the glory is departed." Will these accept a word of friendly warning from one, who, though himself a "*Dissenter*," is yet privileged to reckon amongst his warmest friends, and heartiest supporters in the Lord's work, several ministers and Lay-members of the "Established," Church, and who would rejoice to see that same Church again nobly standing forth as in former years for "the defence of the faith," that faith for which Cranmer, Latimer, Ridley and others so freely gave their lives?

By a recent number of the *Church Intelligencer*, I am informed that a large "*Crucifix*" is being prepared by an eminent artist, to be placed on the "High altar" of St. Paul's Cathedral. Shades of the Reformers; and has Protestant England come to this, then we may yet see the fulfilment of Macaulay's memorable prophecy of the traveller from afar sitting upon a broken arch of London Bridge and sketching the ruins of the once famous "*Modern Babylon*," "that great city wherein were made rich all that had ships in the sea, by reason of her costliness, for *in one hour* is she made desolate." XVIII. Rev. 19.—I could write *much more* on this subject, but fear to take too much of your space.

Yours,

ISAAC F. ROW.

DEAR SIR,—I am aware that the subject treated of in your articles on the Law of Truth is one of much difficulty, and I might well leave it to others with more ability and time to deal with the general question raised. I may, however, be allowed to notice some of the points mooted in the article in the last *Guardian* which to my mind do not appear to have been satisfactorily disposed of. I think I fully understand you (and indeed I agree with you) when you say that truth relates not merely to speech but to action, and that we are not bound to give information for the accomplishment of a wicked purpose. You suggest the case of a prisoner taken by an invading force and rightly point out that if he put that force on the right scent he would be deemed a traitor. It seems to me at the same time that, notwithstanding this consideration, he would do wrong if he put the force on the wrong scent by giving *false* information. If he had a due regard for the law of God as well as the interests of his king and country, would it not be incumbent on him to sacrifice his life, if necessary, rather than betray his country or give information which he knows to be wrong? We do not blame Rahab for her treachery to her king and country—inasmuch as she harboured the spies—because we know that she believed that it was God's will that the Israelites should take Jericho. If she did otherwise, she would have been guilty (to use your own words) of a "betrayal of a higher truth." I confess, however, that I am surprised that you do not find fault with Rahab for giving wrong information. I cannot believe that just at the moment she was influenced by the true and living faith which enabled her to receive the spies. Nor do I see that her conduct in this respect is approved of in the Bible. In Hebrews XI she is commended for her faith when "she had received the spies with peace." In James II she is spoken of as "justified by works when she had received the messengers and had sent them another way." The falsehood is nowhere vindicated. She is commended for her faith and for a fair expression of it, but for nothing more. As a writer says "we are under no more necessity of vindicating *all* that she did than we are all that David or Peter did."

Yours faithfully,

A. R. K.

[Rahab's faith showed itself in what she did for the preservation of the spies. She saved them by wrong information to their pursuers. If she did wrong in this, we marvel that the Spirit of Truth should have failed to distinguish between her faith and her works commending both. With regard to the prisoner in the illustration, it was not a question of his life, but of the safety of his country—*Ed. B. G.*]

NOTICES

THE following meetings have been appointed for next week, the week of universal prayer:—

MONDAY, 4th. 6 p. m. GRANT ROAD, M. E. CHURCH.

TUESDAY, 6 p. m. FREE CHURCH, ESPLANADE.

WEDNESDAY, 6 p. m. GIRGAUM MISSION CHURCH, C. M. S

THURSDAY, 6 p. m. ST ANDREW'S, FORT, CH. OF SCOTLAND.

FRIDAY, 8-30 p. m. YOUNG MEN'S CHR. ASSOCIATION ROOMS.

SATURDAY, 6 p. m. BAPTIST CHURCH, BELLASIS ROAD.

These meetings are all at 6 p. m. with the exception of the Y. M. C. A. which is at 8½ p. m.

There will be VERNACULAR PRAYER-MEETINGS daily at 7-30 a. m. in the FREE CHURCH MISSION CHURCH, AMBROLIE.

REV. J. J. BROWN, who lectured here recently on Phrenology, left a few of his charts in book-form, which may be had on application to Dr. Stone. They contain a great deal of very useful information. Price, one rupee each.

THE HOME OF HOPE.

FOR ten years this institution has worked on in a quite way, and has done great good. The sympathy and support given it during this time, show how well its labours are appreciated by various parties.

The lady who opened the Home, and who has given it so much of her time and care, has recently felt unable to perform the arduous duties of Superintendent, and has made over the entire charge to her sister. Persons in any part of India are invited to correspond as to cases that need the care of this Home.

It is situated in 12th Lane, Grant Road, Bombay.

Address,—

MRS. DORA M. GLADWIN.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—The Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6 P. M.

FREE CHURCH.—ESPLANADE.
Pastor—The Rev. John Forgan.
Sunday Services at 11 A. M. and 6 P. M.

M. E. CHURCH. Services in the Dean Lane Hall have been resumed. Services to-morrow: Grant Road, 8-30 a. m. and 6 p. m. Dean Lane Hall, 11 a. m. and 6 p. m., Mazagon 11 a. m. and 6 p. m.—Sunday-schools: Grant Road, 7 a. m.; Dean Lane, 9-30 a. m.; Mazagon, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 10-30 a. m. and 4 p. m. Sunday School, 3 p.m. At Dean Lane Hall, 4 p. m.

Epitome of News.

MONDAY, DECEMBER 26.

—The Pensioners had their fête on Saturday in the Town Hall. They were 61 in number, and 152 children attended and received presents.

—From the Press Commissioner, Calcutta, 26: The latest intelligence from Rangoon regarding the outbreak of dacoity in British Burmah is satisfactory. The troops and police have driven the dacoits without difficulty from Shwegyin, Myitkyo, Sittang and Wimpadaw, inflicting considerable loss and taking about seventy prisoners.

—Several of the refugees from Nepaul have now arrived at Bankipore, and they are said to give a very different account of the late revolution to that which has already appeared.

—Life at Suakim does not seem to have in any way improved of late, while the desert Arabs are gradually becoming bolder. A private letter from an officer says:—"We are in a state of siege. We dare not go out to shoot. We have the water-way, but that is all. The Frizzles keep us in our lines, and are always prowling about, so that one dare not go out of the lines for half an hour. The other day they walked off with forty of our best camels, and yesterday they surprised and killed one of our mounted infantry patrols out of a party of six Europeans who were going their rounds."

—Christmas treats were provided at the Sailor's Home, Stranger's Home, and Government Workhouse.

—*Bombay Gazette;* Rangoon, 13: We have on board a photograph of a crucified Burman—one of fifty, it is said, put to the most aggravated form of death on the cross by order of Theebaw The fifty may be apocryphal, but there can scarcely be the the same doubt about the one that there is about the Rev. Mr. McColl's impaled Bulgarians on the banks of the Danube. The viewless sockets from which the eyes have been plucked, both the stumps of the feet slashed off at the insteps, the mouth hideously enlarged to permit of the leaning out of the tongue, the body cut open and eviscerated, are palbably the truth-telling of the sun, and no fiction. The cross was made to do the office of the rack for the extended limbs, as well as that of "a bed of ease" on which the victim was vivisected. Anything more realistically horrible was, perhaps, never photographed. The artist was the special correspondent of the *Indian Daily News.* With the photograph was a copy of an article in which the editor of that paper apologised for afflicting the human sight, but said it was necessary to show what the world and humanity would gain by annexing the kingdom which was ruled till yesterday by Theebaw.

—Same; Poona, 27: A somewhat serious disturbance occurred here on Saturday afternoon between men of the Glos'ter and the King's Own Regiments. A man of the King's Own Regiment, under the influence of liquor, commenced chaffing and abusing a sentry of the Glos'ter Regiment. The latter retaliated by knocking the King's Own man down with the butt-end of his rifle. This brought out a number of the King's Own men who had witnessed the occurrence, and who came to the rescue, armed with clubs and stones. Seeing their comrade in difficulties, the Glos'er guard turned out with their rifles, and were quickly reinforced by others belonging to their regiment. In the fight which ensued several men were severely injured. One soldier of the King's Own lost an eye, another had his nose broken, and a third was severely injured about the head. All were removed to the military hospital. During the riot two men of the Glos'ter Regiment discharged their rifles, fortunately injuring nobody. The disturbance was only quelled after the whole regiment had been turned out under arms.

Tuesday, December 29.

—Dr. Blaney, the coroner, held an enquiry yesterday at the morgue touching the deaths of Jeejee, a Hindoo woman of about 30 years of age, and of her infant daughter named Babu, aged six months. On Sunday the deceased having had a quarrel with her husband took her baby with her and jumped into the Gowalia Tank, where she and the baby were drowned.

—*Times of India;* London, 28: I learn on reliable authority that the annexation of Burmah has been decided on by Government.

—The *Indian Witness* says:—The death of Sir Mordaunt Wells, announced by the home mail with the explanatory remark that he was "once a Judge of the High Court at Calcutta," illustrates the brief tenure of public fame in India. If we remember correctly, this was the gentleman who sentenced the Rev. J. Long, of the Church Missionary Society, to imprisonment, for the atrocious crime of translating and privately circulating a Bengali play which reflected severely on the indigo planters. Twenty years ago his name was a familiar one throughout all India: to-day the public needs to be told who he was and where he lived. How many of the public men of the Calcutta of to-day will be remembered twenty years hence?

—*Bombay Gazette:* The P. and O. Company's mail-steamer Assam, which arrived yesterday, brought several of the representatives of the foreign Powers who, on the invitation of the Government of India, are proceeding to the Delhi Camp of Exercise.

—The following paragraph appears in the number of *Truth* received by yesterday's mail:—"The Maharaja Dhuleep Singh goes out to India by next week's P. and O. steamer, and I hear that he has no intention of returning to England. The Maharaja will have to be very careful in his proceedings, or he will quickly get himself into the black books of the Indian Government. I hear, however, that he has only been permitted to go back to India under rigorous conditions. The Maharaja has not yet found a purchaser for his Elveden estate, which is believed to be the best property for "big bags" in England. It will be decidedly a white elephant to its embarrassed owner unless he can get a purchaser or a tenant."

—It is announced from Melbourne that the federation of Victoria, Queensland, South Australia, West Australia, and Tasmania will be complete on the 9th inst., and that the first meeting of the Federal Council will take place on Jan. 25, 1886.

—A Berlin telegram states that the imperial gunboat *Nautilus* has arrived at Hamburg, bringing news from Yokohama that a German protectorate of the Marshall Islands was proclaimed on the 7th of November, 1884.

Wednesday, December 30.

Bombay Gazette: By way of supplement to the revelations made before the Committee of the Chamber, one of the Paris Military papers three weeks ago gave some authentic and alarming information as to the sacrifices which France is making to hold her ground in the country. Cholera continues to make fearful ravages, no fewer than six thousand men and ninety-five officers having either died from it, or been incapacitated for life from further service. And although the former commander, General Briére de l'Isle, told the Committee a month ago that there were no Black Flags in Tongking—only some pirates whom his successor had allowed to form themselves into bands—the position of the French forces there, as in Annam, appears to be that of forces which remain on the defensive.

—Same: A project is said to be on foot to build a new hotel in Bombay. The scheme is of a somewhat ambitious character. The proposed hostelry will be located on a site near the Gymkhana, and, when erected, will be conducted by two European gentlemen, well known in Bombay, on the model of the Principal American hotels. No pains, it is said, will be spared to make the institution worthy of the city.

—*Jam-e-Jamshed:* We are very glad to be able to announce that H. H. the Gaekwar has expressed his desire to found an orphan asylum and a leper hospital in commemoration of his nuptials. We prefer this solid work to empty show, and give credit to the Gaekwar for good judgment in selecting these two institutions for his charity to work upon.

—*Bombay Gazette;* Rangoon, 29: Colonel Sladen, receiving an address from 180 European, Eurasian, Armenian, Mogul, Surattee, Chinese, and Burmese traders at Mandalay, said that the only credit he could take to himself was in preventing the flight of Theebaw. Regarding the question of annexation, the members of the deputation knew as much as he did. No definite policy had yet been declared. Whether it would be decided to annex or to place a feudatory prince on the throne, he agreed with the deputation in thinking that annexation was desired by the bulk of the people, and that it was the sole cure for the ills from which the country had been suffering for so many years.

—The fight between two regiments of Poona on Saturday last, began, it is said, in the canteen.

—There has been another disturbance in the Raichore gaol. The *Deccan Times* says: There was a slight attempt made the other day to overpower the guards by four malefactors. The punishment accorded to these by the Judicial Superintendent of Police of his Highness the Nizam's Government was that each man should be tied to the triangle and receive 50 lashes with the cat-o'-nine tails on his bare back.

—Cuba: Religious toleration in this island is complete. The American Bible Society have three agents at work. The American Foreign School Association aids Sunday-schools, of which they have already four at work, with over eight hundred children and teachers. A resident American physician (Mr. James Shimmin) says:—"There has been a good opening made in Havana and other places for Church and Sunday-school work; meetings are well attended and full of promise. There is great opposition from the priests. The country is now open for Sunday-school work. A great work ought to be done also among the freed negroes on the sugar estates, teaching them to read, and giving them Sunday-schools and religious instruction."

—*Bombay Catholic Examiner:* The Annual Raffle in aid of the St. Vincent's Home came off on Sunday last in the Parochial Hall of the Cathedral, Kalbadevi. The drawing was conducted under the presidency of the Very Rev. Father Linden, S. J., and in presence of the Members of the Committee and a large attendance of the general public. Lists of the prize-winners will be forwarded by the Treasurer to all benefactors of the Home who have disposed of tickets. A copy of the list accompanies each number of this week's issue of the *Examiner.*

Thursday, December 31.

—The Str. *Thames,* with English Mails, left Aden for Bombay on Tuesday, 6 p. m.

—In China the construction of railways is now recognised as a political necessity Sir Robert Hart is organising an imperial railway department to be under his personal administration.

—*Times of India;* Egutpoora: Very interesting exercises in connection with the Methodist Episcopal Church Day School took place here on the 23rd instant. The scholars are all the children of railway employés. It is purely an indigenous school, and has been very successful in giving the children a good training. It receives no grant from the Railway Company, but is wholly defended on local fees and the annual grant-in-aid from the Government.

—*Bombay Gazette:* M. Brisson's Ministry, as we anticipated yesterday, has not long survived so dangerous a success as the snatching of the Tongking vote of credit from the Chamber of Deputies by a majority of four votes. It has resigned, the telegram says, in consequence of the hostile attitude of the Chamber, and M. de Freycinet, who seems the only possible successor to M. Brisson, declines to take office. This does not look promising for the conquest of Tongking The reluctance of the Chamber to support the Government in that enterprise is undoubtedly the cause of M. Brisson's fall, and despite the voting of supplies the other day, we may expect that the

report of the Committee recommending the evacuation of Tongking will form the basis of the colonial policy of whatever Ministry succeeds that which has just resigned. It is a bad beginning of M. Grévy's second term of office, for which he has been elected by a large majority. But M. Brisson's Cabinet has all along been looked upon as a short-lived body, especially since the elections in October, in yielding such large profit to Conservatives and Radicals, increased the difficulty of forming a Governmental party in the Chambers. And unfortunately for France it seems difficult to indicate the direction in which a Ministry possessing the elements of a greater durability could be found. Whoever went into office at this juncture would have the ungrateful task of winding-up the Tongking business, and we can well understand why M. de Freycinet is not anxious to fill the *rôle* of a political liquidator, and would rather leave that to some one else

—Same; Mandalay, 30: To-day, after a meeting of the Hloodaw, the Tinadah called out that he had been taken by Mr. Pilcher before Mr. Bernard, who told him it was necessary to deport him. He was immediately sent under a guard of the Hampshire Regiment on board a steamer. No offence or new crime is imputed to the Tinadah, but the belief exists that he took a chief part in the massacres. His continuance in the Ministry is considered inadvisable, and as his great influence would probably be adverse to us if he were not employed in the Ministry, his removal and deportation have been decided upon. Colonel Sladen protests against this resolution on the ground that the charges against the Tinadah are unproved, and that he has rendered great service to the Government. The latter takes three chests of money in exile.

The Kinwoon is expected to join the Ministry. The work of re-organisation is progressing. Native police have been selected and enrolled by the Commissioner to employ people at Mandalay, and the prosecution of public works checks dacoity. All steamers have been released except four at Bhamo. This effects a saving in the cost of the campaign of thirty lakhs.

—The sudden death is announced of Mr. H. H. Locke, Principal of the School of Art, Calcutta.

—Says the Boston *Congregationalist*: "The earth-hunger must be very strong in Europe to lead two great nations to quarrel over islands which have so slight intrinsic value, and on which they have no just claim. If the islands can be let alone, American Christians will care for their welfare, and will see that the best interests of the people are attended to. Already on many islands wars have ceased, and humanizing influences are at work. In some places the whole population will be found in Christian schools. Up to this time the islands have been under the rule of independent native chieftains, who, as they come under the influence of the gospel, maintain a tolerably efficient government. There is, in the present condition of the region, no shadow of excuse for the interference of any foreign power whatsoever. It would be an outrage indeed if any Roman Catholic nation should attempt to exercise sovereignty over these people, who have been civilized and Christianized by the Churches of America."

Friday, January 1, 1886.

—*Free Ch. Monthly*: The Rev. J. Small is to sail for Bombay and Poona on the 24th December.

—*Bombay Gazette*; Mandalay, 28: Three companies yesterday attacked a dacoit stockade at Silwyn, nine miles off, but were repulsed, Cochrane, of the Madras army, and three Hampshire men were killed, and six wounded.

At Amarapura to-day 200 Shans skirmished. They will be attacked to-morrow.

There is a scare at Mandalay, where the shops are being closed.

Two of the princes are collecting men to attack the city. The garrison is small, but safe.

Great severity is shown to dacoits. But the severity seems to have the effect of irritating rather than terrorising, as our men are too few to make a permanent impression on them.

—*Indian Witness*: A telegram from Bishop Harris announces that the Rev. D.M. Tompkins has been transferred to the North India Conference, and stationed at Naini Tal, in charge of the Boy's High School. A successor to Mr. Tompkins has also been appointed, and will come out immediately to assume charge of the Philander Smith Institute.

Selections.

SYMBOLS: USE AND ABUSE.

The Bible abounds in symbolical language. The most spiritual truths are often thus clothed. The development of language necessitated this. But, then, there was another reason for this usage. As material symbols may be helps in comprehending spiritual truths, and in impressing them upon the memory and heart, so the conception of such images awakened by symbolical language may serve a similar purpose. But here, as in the former case, there is danger. There is the same need to guard against stopping at the symbol suggested. This caution has a wide field for application. For example, in reading the Old Testament Scriptures especially, we must bear in mind that God is a spirit, and when he is spoken of as having organs of sense by which he becomes acquainted with the doings of men, or using his hands in his works of creation and providence, that this is an accommodation to human weakness, as well as a necessity growing out of the poverty of language. If "the eyes of the Lord run to and fro through the whole earth" we are to understand that he is the omniscient One—that nothing which occurs escapes his notice. If "his hands formed the dry land," we are taught that the earth is not the product of a blind force or chance, but that he is its Creator—that "He spake and it was done; He commanded and it stood fast."

In the New Testament some of its most precious truths are spoken of, largely in symbolical language. The sufferings of Christ, the doctrine of the Atonement, and the self-denial required of believers, are each often referred to under the symbol of the Cross. There is perhaps but little danger in this case of failing to look through the symbol to the truth, and yet it may be well to be guarded even here. When hearing or using the Word in these senses one should be careful and bring vividly before the mind the agony He endured who bore our sins in His own body on the tree, the doctrine of the forgiveness of sin through the atonement thus made, and the necessity of a denial of all ungodliness in order to secure the benefits of this Atonement.

The expression, "the blood of Christ," is used, like the term cross, to symbolize many of the precious doctrines pertaining to salvation. Let us look at one of these, the purification of the heart from sin. The most notable passage in which it is thus used is in the first epistle of John: "The blood of Jesus Christ, his son, cleanseth us from all sin." A most precious truth, clothed in a most precious symbol. We can spare neither the truth nor the symbol. I would speak very reverently and very cautiously. The theme is too sacred to be treated other than with the utmost seriousness. But may it not be that the precious doctrine thus beautifully and impressively symbolized is made to lose something of its efficiency by the blending in its conception of the materiality of the symbol with the spirituality of the truth? Is not the conception largely as if the actual blood of Christ were in some way applied to the soul in cleansing it from sin? No doubt God will make great allowance for this imperfect perception of the truth by his fallible children. But it were far better were the mind fixed more distinctly upon the Spirit, whose office and agency in the work of redemption is secured by the shedding of the blood of Christ upon the cross. The eye fixed upon the window pane may see very clearly a minute object upon the glass, but it perceives very indistinctly the landscape beyond; but fixed upon the landscape, that is seen distinctly, while the glass is scarcely recognized. So, if the mind be chiefly upon the symbol the symbolized truth will be but indistinctly perceived. The Spirit uses *the truth* in the work of sanctification. But the truth must be believed. It is "through sanctification of the Spirit, and belief of the truth." But, to be believed, the truth must be perceived. Now, the truth to be believed is not that the *blood* literally sanctifies, but that this work is the office of the Spirit. Could the literal blood of Christ be applied to the soul, it would, of itself, be but as the staff of the Prophet upon the face of the child; but the soul, touched by the Spirit, its sin is purged, its dead powers quickened into life, and in it God's love is shed abroad. *Blessed truth!* The soul thus saved is prepared to glorify and enjoy God. The chief ends of its being are secured if faithful to the grace given.

All need beware lest they make hinderances to their faith of what were intended to be helps. The crutch dropped from the hand of the cripple may prove the occasion of his fall. What the soul needs is to find and believe the simple truth as it is in Jesus. The truth is precisely adapted to its needs. It is a revelation of the unerring spirit, and used as its instrument by the Spirit, the soul is created anew in Christ Jesus—restored to its original likeness to God—that of true holiness. Thanks be to God for the unspeakable riches of his grace in saving sinners! May the ever-blessed Spirit guide both writer and reader into all truth.—(*Chr. Advocate*).

PASTORS AND THE CHILDREN.

BY REV. J. MORLEY WRIGHT.

At the close of a paper on "The Children of the Church, and our Duty to them," the speaker said: Special services for children have, no doubt, their place and power in our apparatus of instruction, but especially is it desirable that we should recognise their presence in our *ordinary worship, week by week*. We are agreed that no worshipping assembly appears complete without the *children*. Then we must make haste and see to it that they are not so cruelly neglected as they have been in the weekly ministrations. We must have milk for babes as well as strong meat for them of full age. Five to eight minutes every Sunday morning—I speak thus after most happy experience in my own ministry—a short sermon for the young, or a corner in the sermon itself for them—*always carefully prepared*—will have a most delightful and susprising effect. It will help to secure their interest in the whole service. It will give them real pleasure in the worship. It will make it a genuine "means of grace" to them, which they would never willingly miss. It will make the house of God dear and sacred as a home. It will draw out their affection to their pastor and [illegible], and make them all alert to all he says and does. It will—especially if he encourages them to keep text-books, to make notes at home, to meet him in class periodically for review and further exposition—it will prove an interesting and most effective means of real instruction in the things of God. "Nor in the children's portion will other hearers feel at all defrauded. The truth adapted to infant apprehension, and fitted by apt illustration to enter in at lowly

doors, will knock not in vain at the portals of other hearts; and the wisest and most experienced will feel anew the pathos of a familiar truth when presented thus in its simplicity." It will be a most *precious* ministry to the *aged* and the *poor*; and it will have a most wholesome influence upon the mind of the *minister himself*, it will keep the young of the flock present to his whole thought, and sympathy, and prayer, it will clarify his own apprehensions of truth, and cultivate the habit of distinctness in its expression, for it *is* true, "If you want to be quite sure whether you know a thing accurately or not, try and tell it to a child," and it will teach him how to the infant to become as an infant, to the youth to become *as a youth*, that he may by all means save some. It is good for us *all* sometimes to become as *little children*. When Dr. Guthrie was dying, one of his last requests was for "a bairn's hymn" to be sung to him; and, to quote Dr. Green, "the world-weary men or women whom we have to address will often be soothed and touched by words that remind them of that far-off time when their infant understandings were first awakened to the grandeurs of the spiritual world, or their hearts received the earliest impressions, however faint *then*, or forgotten *now*, of the attractions of the Saviour's love." "Let the Church but thus have claimed its children from the beginning, and it would have been acknowledged without question as their natural and life-long home."

A MUHAMMADAN CONVERT.

(From a letter of the Rev. J. Bambridge, C. M. S. of Karachi, to the Bishop of Lahore, as published in the *Lahore Church Gazette*.)

I have just had nearly two hours, my daily portion with my *Moulvie Catechumen*, whose most interesting and encouraging case must end up this very rambling letter, at which I have made at the least a dozen sittings. *Farhatullah* is one of the most remarkable men I have ever seen, and will, I doubt not, make a Christian very far beyond the average. He is a native of N. W. India, but for the last 20 years has been professor at the Dar-ul-Islam at Mecca. The way in which he was led to think about Christianity is very wonderful. One day being attracted by the title of the *Mizan-ul-Haqq*, he took it from a shelf, where it had got accidentally mixed with other books and read the chapter on the "Christian Scriptures not altered or changed." This chapter made a great impression upon him, and he took the book to Rahim Tolah, the head of the Institution and asked him to refute Dr. P.'s argument. R. T. was very angry at having left a Christian book about, snatched it from him and locked it up with others. Soon after R. T. was taken very ill and thought he was going to die. One day he said to F. A. "After all, I think the Christian religion is right and ours is wrong." This deepened the impression, and Farhat determined that he would leave Mecca the first opportunity and go to India in search of the truth of Christianity. He gave up his post on two years' leave and came to India about a year ago, travelling through Cabul. For some months he was very ill with dysentery at Dera Ismail Khan, where Thwaites saw him and thought well of him. When T. went down to Bombay to see his children off home, Farhat left Dera Ismail Khan, as he did not get better, and went for a sea voyage to Muscat. As soon as he got better he came back to India, arriving at Karachi some three or four months ago. The very next morning of his arrival, he found his way to the Mission House and asked me if I could sell him a *Mizan-ul-Haqq*. I was much taken with a Muhammadan coming of his own free will to buy such a book, and had a very long talk with him. He opened his heart to me, and the consequence was he was soon comfortably housed in the Mission compound, with a *Mizan-ul-Haqq* and a Bible as his companion. He is a man of wonderful intelligence and a rare linguist. He knows something of most of the vernaculars of North India, as it was one of his special duties to make pilgrims from India to Mecca 'pukka' in the faith of Islam. He is a man of wide learning and a very large heart with it. I have never had such a student. He has read the Bible through, turning out all the references and copying out all the prophecies! He has also read several religious books with me, and is now going through the Bible (Old and New Testaments) a second time. His grip of truth is simply astonishing, and I think with God's blessing, I have been able to remove his merely intellectual and historical doubts. You may imagine what a pleasure it has been to me to teach such a man: would to God we had more like him! All being well, I hope he will be baptized next month at the meeting of our Native Church Council. I hope two Hindus will be ready to be admitted into the Church at the same time.

EARTH-BORN OR HEAVEN-BORN?

To the question, What is the primary source from which our religious ideas are derived? two opposite answers have been given. Some assert they are traceable altogether to the thoughts and emotions of man in the presence of the wonders of nature. Various gifted members of our race have thought upon the problems which the world presents, and have attempted to solve them. In books, more or less wise, the results of their endeavours have been embodied for all time, and in the study of these volumes we may read their success or failure. Most students of comparative religion admit, without a moment's hesitation, the superiority of the Hebrew and Christian records, and assign the first place among books to the Bible. In doing so, however, they are careful to remind us they only admit its exceptional excellence in *quality*, not in *kind*. They class it *first among books*, but refuse to give it *a place of its own* apart from all other literature.

Others—again—and with them we take our stand, maintain the singularity and supremacy of Scripture as divinely inspired revelation. They recognise it to be no product of human intuition or intelligence evolved by the ages; they regard and reverence it as an inspired record of Revelantions made "at sundry times and in divers manners." We insist upon the inspiration of the writers, for without this there would be no security for the exactness of the record. A revelation might suffice for the individual to whom it was given; unless, however, he was divinely guided in setting it down without alteration or mistake it must lose its value for others.

Sharply we may put the distinction between the two theories thus: the first represents religion as *earth-born*, the second as *heaven-born*. In the one case it is of human origin, and must remain open to dispute and uncertainty; in the other case it is a Divine communication which commands both assent and assurance. So that the choice between the two theories lies also between doubt and decision. Either we can never know with certainty the relationships between God and man, or it is possible for us to learn them accurately on the authority of God Himself. And this distinction really marks the distance between Heathenism and Christianity. If we were asked to state in one sentence the difference between the two, we would reply, Heatheni-m *seeks* after God blindly, Christianity *reveals* God seeking man with open vision. The one feels after God, if haply it may find Him; the other discovers God, who has come to seek and to save the lost. It is vain to speak to us of the affinities between religions, or to profess to classify Christianity with other faiths, so long as this radical distinctions exists. To the end of time, man may make feeble and ineffectual efforts to reach God; the one solid and consoling truth is, that God has once for all reached man. The doctrine of the Cross of Christ, which is so often hidden, if not denied, is the centre of all truth. According to the judgment of God there are only two men of note in the history of our race. These are the first Adam and the second. The first man is of the earth, earthy; the second man is the Lord from Heaven. The first brought death into the world and all our woe; the second served Himself heir to our heritage of pain and took possession of it on the cross.

Had there been no sin there might have been no interference with the order of nature. Since man sinned, if there were no supernatural interference there could be no salvation. The advocates of Naturalism must divest themselves of all hope of deliverance no less than of certainty. "The wages of sin is death;" and if there be no gift of God whence can there be eternal life? The distinction between the natural and supernatural must not be obscured, much less obliterated. For it is not a superficial one. It is as profound and pervading as the grace of God itself. Dilettante writers on theology may confound the province of both, and may speak as if the first forced its way into the whole region claimed by the other; but no thoughtful student of Scripture can be deceived by any such pretence, since he knows that grace can only reign through righteousness unto eternal life by Jesus Christ our Lord.—(*Word & Work.*)

Miscellany.

—From a Sermon to Young People by Rev. Dr. C. H. Parkhurst: Is it not a fair question whether we do not by our way of preaching and praying, produce in the minds of children the impression that the great object of religion is to fit men to die, so that the whole thing becomes to their mind a kind of premature funeral? Now that is not the mood of a child's mind. The child does not want to die. No man wants to die so long as he is well, and his circulation and digestion are good. And people that are saintly and yet not quite well, have introduced into religion and into preaching and into hymns, especially Sunday-school hymns, a deal of maudlin sentimentality, that to a child easily impregnates everything religious with a funeral odour. Take such a hymn (I have called your attention to this before) as "I want to be an angel." Now these little folks do not want to be angels, not now, and it will not help make angels of them to set them singing sentiments that cut directly across the grain of their child natures; and there is a whole raft of Sunday-school hymns that the children are set singing, that represents them as *weary of life, waiting to go home, aching to stand on the golden strand*. I would not wound the feelings of those that admire that sort of thing, and yet the fact remains that such rhymes do not voice the best instincts of the child-heart; and besides that, it gives an utterly false impression as to what religion is, and what it is for. Religion, my young hearer, is a bright and sweet and cheery thing, and what is more, the object of religion is not to fit people to die, but to fit them to live, and to be happy while they do live.

Then our Sunday-school books, a great many of them, do in prose what our Sunday-school songs do in rhyme, and invest religion with deathly associations. The authors of a good many of them seem to revel in selecting the choice characters in their stories for purposes of early and harrowing interment. And so I want to say to young children, that there is no danger that you will die young because

you are good; in fact, the better you are the more likely you will be to grow up into men and women, and the more you obey your parents and do the will of God, the more likely you will be not only to live to a good old age, but to be happy and have a good time while you do live. So that, as I said a few minutes ago, I do not think that the young folks and I will have only quarrel about this matter.

—Little Alice, not three years old, came running into the room where her mother was sewing, and, throwing her little head into her mother's lap, said: "Mamma, I don't want God every-where; I don't want God everywhere." Her mamma suspected that she had been in some mischief; so she went into the other room, and found the little girl had been doing wrong, had been disobedient. Is it not true that disobedient children, whether small or large ones, do not like to have God everywhere? Dear children, may we all ever remember that "thou God seest me."—*New Mexico Methodist.*

—Dr. Dale, in his work on the Atonement, observes that one of the most unfortunate results of modern civilization is the fact that men are very rarely kindled to fiery passion of any kind. He adds that this is perhaps especially true of modern Englishmen. Let us quote Dr. Dale's own words: "One of the great things to be desired for ourselves as a nation—one of the great things to be desired just now for all the nations of Christendom—is that we should love more fervently all that is loveable, hate with an intenser hatred all that deserves to be hated, admire with a franker and less critical admiration whatever is admirable and despise and scorn more heartily what is mean, despicable and base." We are becoming cold-blooded. We are losing the God-like capacity of fierce wrath in the presence of horrible injustice and vile wickedness. Mean and emasculated souls are ready to tolerate the deadliest wrongs of *the poor, the young, the* innocent, so long as their own comfort and their own convenience are unaffected. But there are increasing signs that the English nation is not yet so dead to every consideration of justice and duty as to sit still while the daughters of the poor are slaughtered by thousands.—(*Methodist Times.*)

Murmuring: "And is it not unwise? This creating of your own crosses, this embittering of your own mercies, this chiding with your lot, this quarrelling with the Most High, this falling-out with fellow-pilgrims, is it not foolish and unwise? What advantageth it you that God is good, if you neglect His gifts or push them from you? What the better will you be of the Saviour's grace and power if you cannot trust Him? What the better are you of all the blessings which God sends you in providence and in the Gospel, if you won't allow that they are meant for you—if instead of closing over them the warm and thankful hand of faith, you nibble at them with the long metallic pincers of a technical theology—if, instead of taking home that great cargo of blessings which Christ sends you in His word, and living on them day by day, you leak them miles off in the bonded warehouse of your creed."—*Dr James Hamilton.*

TELEGRAPHIC NEWS.

London, December 26th: The total number of lives lost in the colliery explosion at Pontypridd is seventy-six.

Paris, 26th: The French Chamber of Deputies has approved a vote of credit for prosecuting the war in Tonquin by 274 against 270 votes.—Later.—The French Senate has approved the vote of credit for Tonquin and Madagascar by a large majority.

Teheran, 26th: Latest advices state that the English and Russian Boundary Commissioners arrived at Maruchak on the 18th instant.

Cairo, 26th: Ahmed Moukhtar Pacha, the special Turkish Commissioner, arrived here to-day.

Paris, 28th: The election for President is over, and President Grévy has been re-elected for a further term of seven years by a large majority. The members of the Right mostly abstained from voting.

Wady Halfa, 28th: General Stephenson, who was appointed to the command of the Nile forces, has arrived at Terket and commenced active preparations to repel the rebels.

Paris, 29th: The French Ministry have resigned, M. Brisson persisting in his resignation owing to the hostile attitude of the Chamber of Deputies.—President Grévy has reluctantly accepted their resignation, and has summoned M. de Freycinet to form a new Ministry. M. de Freycinet, however, hesitates to undertake the task.

London, 30th: The *Standard* publishes a telegram stating that the delimitation of the Afghan frontier has been concluded as far as Maruchak. The British Commissioners are wintering at Charsamba and the Russians at Penjdeh.—The Right Hon. W. E. Forster is very ill.—General Stephenson telegraphs from Wady Halfa that he attacked and completely defeated the rebels this morning, and afterwards occupied Ginniss, whence they had been driven. The rebels suffered heavy losses, and are still being pursued by our cavalry.—Twenty banners and two guns were captured during the action. Our casualties were Lieutenant J. F. Soltan, of the Berkshire Regiment, killed and twenty British soldiers wounded. The Egyptians lost 19 in killed and wounded.—Lieutenant-Colonel Champain Director-in-Chief of the Indo-European Telegraph, has been appointed Knight Commander of the Order of St. Michael and St. George.—Lieutenant-Colonel G W. West, late Political Agent in Kattywar, has died at Naples.

Sofia, 30th: Bulgaria is urging the Great Powers to hasten the peace negotiations with Servia.

PASSENGERS SAILED

Per Str. *Rafaelle Rubattino*, 1st Jan:

For Genoa—Mrs Anderson, Miss Anderson, Mrs Davidson, Mr and Mrs T R Wyer, Monsr Y Vernin, Mr H M N Sandys, Col Gowan, Mr S A Cooke, Mr M Blum, Mr Harry Cox, Rev Chas Swynnerton, one child and nurse, Miss Mary W Cooper, Col S Browne, Mr R W Baxter, Mr D L Biss, Mrs Profumo.

For Port Said—Mr Z Greenblett and Mr H Hand.

Per P. and O. Str. *Ravenna*, Jan. 1st:

For London—Mrs J L Lushington and 4 children, Mrs Mayne, Mr W J Venables, Lieut-Genl W Hardy, CB, Hon J Graham, Mr R Kershaw, Mr G Pare, Mr and Mrs Barnes and 2 children, Mr Hansen, Mr Ker.

For Brindisi—Col S Graham, Genl and Mrs S G Hughes.

For Aden—Mr G F DeSouza, Mr Balcrustna Tookeram, and Mr Baloo Bapoo.

For Suez—Mr J A Jameson.

PASSENGERS ARRIVED

Per Str *Clan Mackenzie*, 26:

From Liverpool—Rev Mr and Mrs Greig, Rev Mr and Mrs Howie, Mr Abbreethe, Mr Beaford, Mr Pearson, Mr Woodall, Mr Orme and two deck

Per P and O Str *Assam*, 28:

From London—Mr and Mrs Gracey, Mr and Mrs Thornton, Miss Codeli, Mr J Scott, Mr W Oak, Mr E Morgan, Mr Foxon, Mr F Henderson, Mrs Loveday and infant, Mrs and Miss Strange, and Mr Edwards.

From Venice—Mr Naish, Mr F Kehl, Mr and Miss Bailward, Mr J S Taylor, Mr S Begg, Surg-Genl Deakin, and Mr Muhry.

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Domestic Occurrences.

BIRTH.

HEPWORTH—Dec. 28th, at Bake-House Lane, Fort, the wife of Geo. Hepworth, of a son.

MARRIAGE.

LUCAS—GADRE—Dec. 31st, at Sharanpur, Nāsik, in Mission Chapel, by the Rev. F. G. Macartney, David Lucas, son of Rev. Lucas Maloba, to Grace, the only daughter of Mr. N. B. Gadré, Deputy Commissioner's Office, Yeotmāl, Berar.

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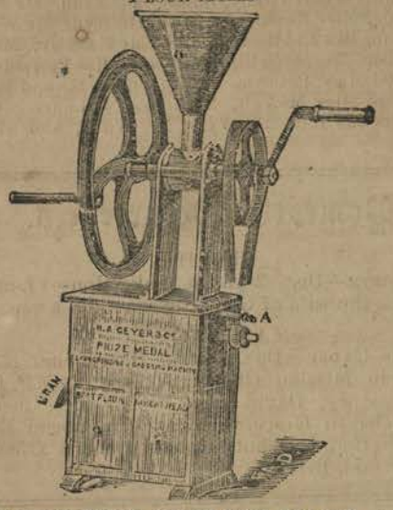

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* * * * *

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